# REASONS

## For which the Service Booke, urged upon SCOTLAND ought to bee refused.

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I. IT conteineth divers points and directions, vvhich vvould breed a change in some Articles of that Doctrine and Discipline of the Church of the said Kingdome, vvhich is both vvarranted in Scripture & approved by Tarlament: and it seemeth to be as vvell against State wisedome as against Religion, to change any thing either in the matter or forme of the sayd doctrine and discipline, vvithout first shewing both some evill or defect in the things to bee changed, and what good & benefit it is that the said Service booke vvill afforde more to the Edification of the Church, or true vvorship of Almightie God, then the points of doctrine & discipline, vvhich the said Service booke vvould breed a change of?

2. In the pretended Communion, it hath all the substance and essentiall parts of the Masse, and so brings in the most abominable Idolatrie that ever vvas in the vvorld, in vvorshipping of a breaden God, and makes vvay to the Antichrist of Rome, to bring this Land under his bondage againe, as may bee seen at large by the particulars of that Communion, wherein some things, that were put out of the Service booke of England, for smelling so strong of the Masse, are restored, and many other things, that vvere never in it, are brought in, out of the Masse booke, though they labour to cover the matter. It hath the commemoration of the dead: The Table set Altar wayes: The oblation of the Bread and Wine to God before the consecration: It hath the Popish consecration, that the Lord would sanctifie by his Words, and by his holy Spirit, those gifts and creatures of Bread and Wine, that they may be unto us the body and blood of his Sonne, and then repeat the words of institution to God, for that purpose. It hath an oblation of it againe, after it is consecrat, the consumation by the Priest, kneeling before the consecrate Bread and Wine. It takes avvay the eating and drinking by faith, mentioned in the

*Engliſh Liturgie. It hath the patin challice, two Paternoſters in Engliſh, before the Maſſe, and ſeverall other particulars, that vvould take a long time to rehearſe and confute.*

3. *Though they vvould take avvay the Idolatrous Maſſe out of it, yet it hath a number of Popiſh ſuperſtitions and Idolatrous ceremonies: as, 29 holy dayes, vvhereof 22 are dedicated to Saints, two of them to the Virgin* Mary, *the one vvhereof is called*, The Anuntiation of our Lady, *ſo ſhee is made a Lady to Chriſtians, not being on Earth, ſhee muſt be a Lady in Heaven: Is not this to make her a Goddeſſe? It hath 14 Faſting dayes, and ſome vveekes. It hath alſo the humane Sacraments of Croſſe in Baptiſme, laying on of the Biſhops hand in confirmation: a Ring for the outward ſeall in Mariage: a ſanctified Font, holie vvater, holineſſe of Churches and Chancels: private Baptiſme, private Communions, Ceremonies for Buriall of the dead, and purification of vvomen after Childbirth, the Prieſt ſtanding, kneeling, turning to the people, and conſequentlie from them, ſpeaking vvith a loud voice, and conſequentlie ſometimes with a lowe voice. Peoples ſtanding at Goſpels, at* Gloria Patri, *&* Creeds: *their anſvvering to the Miniſter, & many ſuch-like, in number above 50. beſides any religious Ornament, that the King, or his Succeſſours, ſhall preſcribe, and Ceremonies that Biſhops ſhall determine, or that ſhall bee conteined in Bookes of Homilies to bee ſet foorth heereafter.*

4. *And though they would take out of the Booke, both the Maſſe & all thoſe ſuperſtitious Ceremonies, yet it hath a number of other materiall errours: as, leaving unread about a 120 Chapters of Gods Worde, and putting this reproach upon them, that they are leaſt edifying, & might beſt bee ſpared, and reading ſundrie Chapters out of Apocrypha, under the ſtile of holy Scripture of the olde Teſtament. It hath a Letanie more like conjuring then like Prayers: It hath ſome places out of vvhich Papiſts may prove, that Sacraments are abſolutelie neceſſarie to ſalvation, in apointing Baptiſme in private, vvith ſuch haſte, that, if neceſſitie require, he that baptizes needs not ſo much as to ſay the Lords Prayer, and out of vvhich they may proove, that Sacraments giue grace by their vvorke vvrought, in ſaying,* Children baptized, have all things neceſſarie to ſal-

to ſalvation, & be undoubtedly ſaved. *It hath other places out of which they may proue moe Sacraments then two, which they ſay euerie Pariſhoner, who is alreadie baptized, ſhall communicate, & ſhall alſo receaue the Sacraments, and that Sacraments two, are generally neceſſarie to ſalvation, as if there were others, eyther not ſo generall, or not ſo neceſſarie. It hath other places out of which they may proue univerſall grace: ſaying,* God the Father made mee, and all the world, and God the Sonne redeemed mee, and all mankinde: *One* Collect *pretends to begge from God, that which they dare not preſume to name, and a number others of this ſort.*

5. *Though likewiſe they amend all thoſe errours, and that there were no materiall errour in it at all: ſo they read nothing at all but Scriptures, yea, and that all their Prayers & Exhortations were nothing but words of Scripture, yet ſuch a Liturgie were not lawfull to be made the onlie forme of Gods Worſhip in publike: for, though a formed Liturgie may bee to ſerve for Rule to other Churches & monuments to Poſteritie what formes are uſed, or that it may lead the way, or bee a direction to thoſe that are beginning in the Miniſtrie, yet it is not by reading of Prayers and Exhortations that the* LORD *appoints his ſervants of the Miniſterie to worſhip Him, or edifie his people, but hee hath given gifts to them to* Exhort, Pray, *and* Treach, *which they ought to ſtirre up and uſe, and though they may in their private ſtudies take helpe of other mens gifts, yet it is not lawfull for a man to tie himſelfe, or bee tyed by others, to a preſcript forme of words in prayer and exhortation, for theſe reaſons:*

Firſt, *Such a preſcript Forme is againſt the* Glorie of God, *in ſtinting to him ſuch a daylie meaſure of ſervice, and ſo hindring the many ſpirituall Petitions and praiſes that otherwiſe would be, if Gods gifts were uſed.*

Secondlie, *It is againſt the* dignitie of Chriſt, *in making his gifts needleſſe: for, though hee ſend downe no gifts at all, they can ſerve themſelves with the Booke, without them.*

Thirdlie, *It quenches the* holy Spirit, *becauſe hee gets no employment.*

Fourthly, *It hinders the* Edification of Gods people, *they may as well ſtay at home, and bee edified by reading the Booke themſelues.*

Fiftly, *It is againſt the* Converſion of thoſe that know not God: *Will ever a Rat-ryme of words ſayd over without feeling or bleſſing, worke upon an unreneWed heart?*

Sixtly,

Sixtly, *It will never serve* to convince an Hereticke, to check a prophane Person, *or* to waken a secure Soule: *they may long goe on or such a service byte upon them: yea, it fosters people in a presumptuous conceit, that they are well enough if they be present, and say their part of service.*

Seventhly, *It fosters* a lasie ministrie, *and makes way for putting downe Preaching: they need take no paynes, and therefore needs no stipend: yea, they may come from the Ailhouse, or a worse place, and step to and read their Service, without eyther check or preparation.*

Eyghtly, *It may all be done by a* Boy of 7 yeares olde, *and so every private man that can read, yea, a Turcke if he can read, may be such a Minister.*

Ninthly, *It cannot expresse the* severall needs of all people to God, *or deale with them, according to their severall estates, that will alter otherwise then any prescript forme can be aplyed to.*

Tenthly, *If any one stinted Liturgie had beene good, or needfull, no doubt but* CHRIST *would have set one downe to us.*

6. *Though a prescript forme of Liturgie were lawfull, yet there is no warrand for imposing of one: for, might not able Ministers (at least) make a prescript forme to themselves, which would fit them and their people best? But if it were lawfull to impose one, then there is one in this* Countrie *already. Ought not that rather be imposed, then any other, seeing it is already established by Parlament, now of a long time? But now, if a new one ought to be imposed, then it ought to come in by a lawfull maner: by a generall Assemblie, and men chosen to make it that are knowne to have the gift of Prayer themselves, and not the Masse booke, translated into English, urged by* Antichristian Prelats, *upon Gods people, without consent of any Generall Assemblie or Parlament, against the will of all men, & with no small offence & scandall to the minds and consciences of such, as thinke all Liturgie unlawfull, that is either in the Masse way, or inconsistent with the practise & peace of the reformed Churches of* Scotland *hitherto, and against the hearts of such as know many things in the English Liturgie and Canons, which the practise of, neyther hath warrand in Gods Word, nor can bring any such adition, to the profit, honor, or power of the King, that is able to compense the losse hee may make of his good Subjects affections, by commanding such a change, as the urged Liturgie would bring to the Peace of our Church, and respect due to the Acts of Parlament and long custome, whereby our Church discipline, Order, and Government hath beene established.*

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# Reaſons againſt the rendering of *Our ſworne and ſubſcribed Confeſſion of Faith.*

1.

IF wee ſhould render Our ſubſcribed Covenant, wee can not bee free of the great guiltineſſe of Perjurie before God: for as We were drawn by neceſſitie to enter into a mutuall Union and Conjunction amongſt Our ſelves. So are Wee bound not only by the Lawes of God and nature, but by Our ſolemne Oath and Subſcription, againſt all dangerous or diviſive motions, by all lawfull meanes to promove and obſerve the ſame without violation, and not ſuffer our ſelves by whatſoever ſuggeſtion, allurement, or terror, directly or indirectly to be divided, or drawn from it: And it is too manifeſt, that no motion can be more diviſive upon the one ſide, nor can we upon the other part more directly give way to diviſion, then willingly, and with our own conſent to render the band of our union and conjunction to be deſtroyed, that no teſtimony thereof may be any more extant.

2. We would diſtinguiſh (except wee will deceave our ſelves) between *Res jurata*, that which is ſworn, and *Juratio* our ſweareing thereof: for although all the generall and particular points contained in our ſubſcribed Covenant were to be inſert in another Covenant, to be made by the expreſſe commandement of authority; yet to render our ſworne Confeſſion, were both to paſſe from our ſwearing thereof, *ac ſi res eſſet integra*, as if we had never ſworne and ſubſcribed; and alſo to deſtroy that which we have beene doing, as a thing unlawfull, and to be repented of. It were not only to make our oath to be no oath, our ſubſcription no ſubſcription, and our teſtimony no teſtimony, but really to acknowledge and Confeſſe our ſelves in this to have beene tranſgreſſours; ſo that we can neither clame any right to the promiſe of God, nor think our ſelves obliged in any duety to God by vertue of that oath. It muſt ever bee remembred that oaths and perjuries are multiplied, not onely according to the diverſity of the things that are ſworne, but according